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244 of Lin-kao-fan, Ta-fan, Chen-chih-yüan, and Tung-men, and the
311 valley of Mt. Ta-chi of Ling-shui, they clear the land for cultivation
161 by burning. The population is much smaller than that of the Li.
This statement should be considered as a record of the geographical
distribution of the Miao before the three Li districts in the Nan-hai
area were set up.)

162 There is another question worthy of discussion in the study of the
175 Miao population. It is whether the present Miao have kept a pure
144 blood line. In other words, have they mingled with elements of
other groups? From the point of view of marriage, it seems possible
that the Miao have maintained a pure blood line, since Miao custom
has forbidden intermarriage with other groups; but, in fact, this is
not wholly the case. According to my knowledge, Lu Tsun-ying,
the headman of the Miao village of Ang-chi in Ta-chi in Pao-t'ing
district bought and adopted a Li child because he himself had reached
old age without an heir. /14/ I was also told by Mr. Wang Fu-shou,
who was the Miao headman in Pao-ch'a village, that in the very
beginning there were only four Miao families—P'an, Shih, Li, and
Teng. Only in a later period were other families added. He could
not explain the reason. This statement, however, leads one to
suppose that the other families were originally from other groups
who later became Miao. With regard to Wang Fu-shou himself,
some people told me that he was originally a Li who had later be-
come a Miao. In short, it seems that there must have been some
foreign elements mingled with the Miao people. This fact is in-
deed favorable for the growth of their population. But, on the other

162 hand, there were also some Miao people who became members of
175 other groups, proof of which is to be found in a statement in the
144 family register of the Lin family:

178 "Sheng-kuei of the east field lived in a t'ung of the Li people
and became a Li; having arrived in the mountain village, Sheng-ho-
wang (?) married a Miao."

162 Furthermore, Lu Tsun-ying personally told me that he had
144 some older and younger brothers /i.e. cousins/ of the same surname,
178 who lived in the neighborhood of Chia-chi market of Ch'iung-tung

/31 cont'd/

595 be upheld; otherwise the balance would be upset, and a "wilderness of single men" would be inevitable.

438 When the head of a family dies, his property is equally divided among his sons (if they live separately). If he does not have sons, his property is inherited by his relatives. Women do not have the right of inheritance, with the exception of the daughter whose husband comes to live in her family. A son adopted as an heir also has the right to inherit.

597 2. Surname and Kin Group

Miao surnames probably go back to the period before the Miao came to Hainan Island. It is of value to find out whether there is any particular social relationship between those who bear the same surname.

There is a copy of a family register in every Miao family. I have seen the family register of the Lin family of Ang-chi village, the cover page of which reads as follows:

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MAY LONGEVITY INSURE OUR DESTINY TEN THOUSAND YEARS

A BOOK OF THE FAMILY AND ITS BRANCHES COPIED BY LIN YING-LIEN TO BE KEPT AND MAINTAINED FOR A THOUSAND YEARS

MAY BLESSINGS AS HIGH AS THE SOUTHERN MOUNTAINS —
BE TRANSMITTED

In this book the names and dates of birth and death of male and female members of each generation are all written down very clearly. A page is copied as follows:

" This is a certified copy of the register of the Family /tsung/ and its branches in its native region. They settled in Hung-li village, in Szü-en Prefecture in Kwangsi-Fukien province. The three brothers Lin Ming-hsiu, Lin Ming-k'ai, and Lin Ming-yang built a house. They live on the east side of the house facing southwest, which is

Akha A04
Miao AES

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618 if it is qualified. On the other hand, the observations of the author named (2) agree with my data concerning the position of

2. Page 169.

the woman: "The parents' authority over their sons ends only at death, over the daughters on the day of their marriage. Even if the married daughter were to commit a crime, it would not be permissible for the parents to punish her, nor would they be responsible for the deed of their daughter."

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884 As among the Meau, the thirtieth year as the attainment of a man's majority also plays an important role among the Akha. It is therefore celebrated. Rich people slaughter several [574] pigs on this occasion, and the guests, usually relatives and [556] friends, are also served rice and liquor; among poor people [782] everything is done on a correspondingly smaller scale. No M sacrifices, however, are offered in connection with the coming- [884] of-age celebration.

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[589] Among the Akha the girls are regarded as being of age at the time of their marriage, and an unmarried girl is treated as a minor as long as she lives.

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591 For the most part among the Akha, too, the married sons live in the house of their father for several years, although they are allowed to stay in a small sleeping house for the night (cf. the chapter, "Life in the Community," section on "Courtship and Betrothal"). Sometimes they may even build a house of their own immediately, but with the consent of the father.

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[589] The unmarried sons remain in the paternal home until they [884] reach their majority, but there are also exceptions, for the father may permit an unmarried son to make himself independent even before he comes of age.

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608 Aside from natural kinship, kinship through adoption or blood brotherhood is recognized among the Meau.

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In the case of adoption, very many points must be observed in accordance with Meau customs which go into great detail. Childless /32/ couples seek to adopt a child. Only children of the male or female sex up to the age of at most ten years, however, may be adopted. The couple now look for a suitable child of a mother who has especially many children, if possible of their own sib /Sippe/, and furthermore obtain the consent of the heads of both of the large families /Grossfamilien, extended families/ involved, provided that such a head of the large family exists in the case of the child to be adopted. The couple also makes this intention known to the parents of the child to be adopted. If the parents have also agreed, the childless couple slaughters a chicken as a sacrifice to the god of heaven and the ancestors and informs the latter of the completed transaction by burning some chicken blood on sacred paper (see the chapter "Handicrafts"). With this the adopted child is received into the new family community with all rights and duties.

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If no children of one's own sib are available, one tries to obtain a strange child. This presents difficulties if its [432] parents are still alive, for, as a rule, children are not sold.

The situation is different if the parents are dead and the oldest of the orphaned siblings is not in a position to take proper care of the younger ones, as would be his duty. Such children are sold for the purpose of adoption. Sometimes special intermediaries are used for this. These are traders, usually Chinese, [418] who buy and sell children as well as all kinds of commodities (see the chapter, "Trade").

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For such a child, if a girl, fifty pieces of silver; for a boy about seventy, are paid. The price varies according to the age and health of the child. If the child is from one's own sib, the price is usually somewhat lower. My observations are therefore

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contrary to the reports of the Siam. Soc. Journal (1), but

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597 Married couples may adopt any number of children; no limits are set. In connection with the adoption of a strange and
[582] purchased child, the ancestors and the god of heaven are offered the same sacrifice as I described in the case of the adoption of a child belonging to the sib. From now on the adopted child
[428] bears /33/ the family name of the adoptive parents and is qualified to inherit just like an own child. In relation to the latter there is no difference in the treatment and legal position of the adopted children. They are by no means treated as servants, but
[851] are received into the family community with the same ceremony as a newborn child of one's own sib (cf. the chapter, "Life in the Community," section on "Naming and Admission into the Family Community"). Once the adoption is completed, the old family no longer has any jurisdiction whatsoever over the child given up, and conversely the new family cannot claim any rights for this child from its former family.

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According to information by Dhuraratsadorn (1), among

1. Page 167.

the Meau in Thailand parents are not permitted to adopt a child if they have a son. If they have only daughters, however, and wish to perpetuate their family, it is said that they adopt a boy from another family, who then marries one of the daughters and carries on the name and the family of the adoptive parents. If a married couple is childless, however, it is said that they are permitted to obtain only a boy of a related family. If this,
[575] too, is not possible, the wife, according to the author named, must procure a concubine for her husband, with whom he tries to perpetuate the family. I did not find confirmation for these statements.

AKha A04
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I did not find confirmation for Seidenfaden's assertion (1)

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that childless wives seek concubines for their husbands. It would be illogical anyway, because the husband can either acquire children from elsewhere through adoption or put an end to his childlessness through a new marriage, wholly as he wishes.

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Among the Akha the husband may send his wife away at any time, and theoretically he alone is entitled to obtain a divorce. If he has such an intention, he has his wife prepare, not the customary disjointed chicken, but a whole one. Then both eat of it, and the husband bids his wife to be on her way. In practice, however, the Akha wife is also in a position to obtain a divorce. In such a case she simply runs away and asks her brother or some other male relative to go to see her husband and redeem her. To this end the husband is paid ten pieces of silver.

The wife's laziness and the husband's inability to support his wife are grounds for divorce. Property, house furnishings, and the like, as well as the legitimate children, remain with the husband; Telford (2) also reports this concerning the

2. Page 149.

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children. Personal ornaments and clothing, however, belong to the wife, who, after the divorce, returns to the house of her parents, unless she was seduced and marries the adulterer. If there are children from such an adulterous relationship, they always belong to the lover who has taken the woman.

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In case of adultery, the lover must pay a large pig and 36 pieces of silver to the deceived husband, but the adulteress goes to the seducer. A wife deceived by her husband, however, returns to the house of her parents and takes with her all the house furnishings and the kitchen equipment. Moreover, the adulterer has to pay ten pieces of silver and defray

Miao AE5

/240 cont. /

426 paid back, including the interest. Natural products can take the place of money or silver. If /241/ the creditor and debtor cannot agree on the evaluation of the goods, the creditor will ask the debtor to sell his wares elsewhere for silver and to pay him back with it.

If the debtor is not in a position to repay the loan, he must reimburse the creditor in another way, for example, by laying out a field large enough so that the harvest will cover the sum of the loan. Therefore, if a Meau has borrowed the 21 baskets of rice mentioned, he lays out a field that will yield 28 baskets.

426 If the debtor cannot satisfy the creditor in this way, a
432 sale takes place, not of the debtor himself or his wives or his adult
432 children, but of those children who have not yet reached maturity.
432 In this case, the debtor is obligated to give an appropriate number
[567] of these children to the creditor in lieu of payment. The
[736] creditor is now free to decide whether he wants to bring up the
[597] children as unfree persons, to adopt them, or to resell them to
[435] his tribesmen or to migratory traders. If children have to be
turned over to a creditor, their value is fixed at 70 pieces of
silver for a boy and 50 pieces for a girl.

426 Interest is demanded only from members of other sibs
614 and is paid to such persons. Within the sib the granting of loans
to sib members who need help as a result of crop failure, cattle
deaths, or lightning is regarded as a sib duty.

426 The members of a large /extended/ family are not re-
596 sponsible for the debts of the head of the large family during his
768 lifetime. If the head should die before repaying his debt,
however, the entire large family is jointly responsible for the
amount of the debt. In like manner, the head of a large family
is not responsible for the debts incurred by a member of his
family without his knowledge. This is not affected by the death
of the debtor. On the other hand, the head is responsible for
debts incurred by a member of the large family with the knowl-
edge and approval of the head, even if the debtor should die
before the debt is repaid.

Miao AES

/245 cont. /

428 head who succeeds the deceased takes them into his house
596 upon the now ensuing dismemberment of the large family. More-
over, all the possessions of the large family are now distributed
among the occupants of the house up to now; therefore the
sons who are already independent and own their own houses re-
ceive nothing. Blood brothers of the deceased likewise cannot
[608] inherit anything.

428 The distribution begins with the cash or silver. For cal-
803 culating the distribution, a grain of rice is first taken for each
piece of silver. Then all the sons who lived with the deceased
under one roof, from the oldest to the youngest, receive in turn
two grains of rice. Then all the male grandchildren of the
former head, again beginning with the oldest, receive one grain
of rice apiece. After the youngest of them has received his
grain of rice, /246/ the sequence begins all over again with each
son getting two grains of rice and so forth, until all has been
distributed. Only then are the pieces of silver substituted for the
grains of rice (see also the chapter, "Counting and Reckoning").

Then the ornaments are taken up. Only the sons, however,
and not the grandsons, share in them, as in the other possessions.
Each of the sons, in the order of their ages, selects an ornament;
if any remain, the sequence begins anew. The procedure is
the same with the other possessions, the animals, the house and
the kitchen utensils, and the like. The produce on hand is dis-
tributed in equal shares among the sons. Cultivated fields
which have not yet been harvested are tilled jointly by the heirs
until the harvest, and then the produce is distributed in accordance
with the system just described. The same procedure is followed
with the property of the widows of the deceased as soon as they
die.

428 The female members of the family are excluded from
[562] any inheritance, although they retain what was already their
[422] personal property, such as the dowry made by them, the
ornaments that they received from their lovers or from their
father during his lifetime, and the like. Besides the sons of
the deceased who are already independent and therefore no
[597] longer qualified to inherit, also his brothers, cousins, and other

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428 blood relatives, as well as adopted brothers, receive no share
 [597] in the inheritance as long as the direct heirs named are present.

756 Aside from possible fees, if the shaman has been asked to
 622 officiate at the burial, he, as well as the village chief, formerly
 [634] the great chief, receives none of the estate. The distribution
 of the estate takes place under the supervision of the principal
 heir, who also receives the clothing of his deceased father.

[562] Even if there are no sons, but daughters are present, they
 [596] are still excluded from the inheritance. In this case, the
 oldest brother of the deceased moves into his house as the chief
 heir and new head of the large family, takes over all the prop-
 erty of the deceased, and provides for the girls as though he
 were the only son. In practice this situation probably never
 [597] happens, for the head of a large family to whom daughters were
 born, but not sons would have adopted a boy in time. The
 latter would then marry one of the daughters and become the
 sole heir. /247/ Dhuraratsadorn (1) reports in a similar vein:

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1. Page 169.

"Girls receive nothing, unless the deceased is survived exclusively
 by unmarried daughters. If the deceased is survived only by
 married daughters, all of whom have left the paternal home,
 they inherit nothing at all, and the estate passes to the closest
 male relative. An exception is made if a woman and her husband
 [597] live under one roof with her parents (adoption). In this case the
 estate is divided between her and the son of the deceased. Her
 husband cannot inherit from his parents, since he has given up
 all ties of kinship with his natural parents."

428 The situation is similar in case of childlessness. In such
 [597] cases, too, the man would long before have adopted one or
 probably several boys, who would have the same rights as
 natural sons. If a Meau should die after he has lost all his sons,
 [596] which may happen in epidemics, the oldest brother of the
 [764] deceased becomes the principal heir, who moves into the house
 of the deceased, takes care of the funeral, and with whom the
 [589] widows remain as a rule. Nevertheless, in this, as in every other